THE ANATOMIE OF THE ENGLISH NVNNERY AT LISBON IN *PORTVGALL:*

Dissected and laid open by one that was sometime a yonger Brother of the *Covent.*

Who (if the grace of God had not prevented him) might have growne as old in a wicked life as the oldest amongst them.

Published by Authority.

Printed for Ed. Brewster at the Crane in St. Paul's Church-yard, 1662.

C 123 f 11.

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APR

The explanation of the Picture in the Title.

BEhold that holy Cell where Nunnes abide,
And doe in *Lubons* Monaſt'ry reſide.
A Here is the wall in which a grate doth ſtand,
Dividing juſt the ſame on either hand.
B Within a Fryer ſitteth on his ſeat,
And as Confeſſor doth the Nunnes intreat.
C Without a Nun doth kneele, who ſtraight begins
With ſober looke to utter all her ſinnes.
D But if you looke upon the other ſide,
A ſleighter grate doth ſuch a wall divide:
Which up and downe is lifted at their leaſure,
As Nunnes and Fryers one another pleaſure;
For rather then ſhee'll diſobedient bee,
Shee under creepes, as you the ſame may ſee.
E Thence doe they cheerely pace it arme in arme,
Fryers have power ſilly Nunnes to charme.
F So on a bed they wanton clip and kiſſe,
There's nothing in a Nunnery amiſſe.
G Then doth a banquet on a Table ſtand,
And from the bed hee leads her by the hand;
Whereat they eate, carouſe, and kiſſe againe;
And, in a word, doe no delight refraine.
H Till *Robinſon* doth fret to ſee the guile,
How ſuch diſſemblers at the world can ſmile:
So in a fury hee the Curtaine takes,
And open wide, with either hand it ſhakes;
Bidding all men (behold) how they collude,
And doe poore ſilly Novices delude. (ſcorne,
I For though they doe pretend the Worlds brave
Yet to their ſecret Vaults treaſure is borne;
And riches comes in many wayes beſide:
Thus have they reaſon *England* to deride.
They doe indeed faire chaſtitie profeſſe,
Obedience, povertie, and ſeeme no leſſe:
But God doth know, and *Robinſon* can tell,
All is a beaſtly falſhood in this Cell.

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APR

TO THE RIGHT VVORSHIPFVLL,

Mr. *Thomas Gurlin*, Maior of the no leſſe ancient then loyall and wel-governed Towne of *Kings-Lynne* in *Norfolke*, and his Worſhipfull Brethren, the Alder-men of the ſame, &c.

THE induſtrious and painefull Seaman, *Right Worſhipfull* (that I may go no farther for an example then mine owne Profeſsion, becauſe *quod ſupra nos nihil ad nos*) being a long time croſſed with unfavorable winds, perſiſteth notwithſtanding in attempting to attaine to his deſired Port: which not being able to atchieve directly, and upon a preciſe rhomb or point, he maketh his way by divers Mæanders and crooked turnings, lying ſometimes Eaſt, and anon Weſt, ſo neere his courſe as the wind will permit, and by this meanes at

length he ankoreth in the wiſhed harbor. Even ſo my ſelfe having of a long time deſired to recover ſome fit occaſiō or means (as my moſt wiſhed Port) to expreſſe a thankfull minde unto your Worſhips, for no ſmal benefits formerly conferred upon me, (*& bene apud memores veteris ſtat gratia facti*) could never, through contrarie winds of adverſe fortune, arrive there in ſafety: but have had a long traverſe to and fro, with little likelihood of fayrer weather, till now at length, with my bowlins ſharpe haled (pardon I pray you my ruder Sea-phraſe) I have doubled the Cape of *good Hope*; from whence I am bold to ſend you this firſt returne of what I long ſince took up of you upon intereſt, it being notwithſtanding no way of worth to countervaile any (though the leaſt) part of the debt I owe you. For it is now ſome yeeres agone that I ſet ſaile from *the haven of your helpe*, bound for *the Port of Prudence*, (the Vniverſitie of *Cambridge*) being fully fraughted with your favor & friendſhip: where through mine own negligence (let me

me ever ſigh to remember it) having foreſlowed my beſt Market, and letting goe my moſt precious commodity (my *Time*) at an under-value, I remained a great loſer by my voyage; not being able to make unto you (my Worſhipfull Creditors) ſuch ſatisfaction as you might juſtly expect. And now entring into a conſideration of your gentle forbearance of me, I doomed my ſelfe worthy to beare the brand of ingratitude, if I ſhould forget you. Whereupon, not as any part of payment, but as a recognizance and acknowledgement of that debt and duty which I owe to your Worſhips, I preſume to ſend you this enſuing Diſcourſe, being not more plaine in the manner, than true in the matter. If you ſhall daigne to give it favourable acceptance, I have what I deſired, and in the hope thereof (alwaies praying for your proſperity and welfare) I reſt

Your Worſhips dutifull Debtor.

THOMAS ROBINSON.

To the indifferent Reader.

READER, if the Title of this booke, being The Anatomie of the English Nunnerie at Lisbon, doe make thee expect some Chyrurgicall Mysteries, or profound Lecture upon a dissected body, let me satisfie thee, & save thee a labor in reading it: for thou art much deceived: the Author hereof is a man of no such Science; being better skilled in Tackes, Sheats, Braces, Bowlins, &c. (strange words perchance to thy understanding, and yet no canting) than in Veines, Sinews, Muscles and Arteries. Yet what hee promiseth by the Title, hee hath performed in the Treatise, and hath truly anatomized this handmayd of the Whore of Babylon; Laying open her principall veines and sinewes in such sort, that he is bold to challenge the proudest Doctor of her acquaintance to traduce his Worke, or to take him of the least untruth in what he hath written: for here is nothing published, but what his owne Experience, being optima magistra, hath taught him, and whereof he hath been oculatus testis. Only the phrase hee useth is like himselfe, blunt and inelegant; for, Ex quolibet ligno non fit Mercurius: winke therefore a little at the method, and survey the matter it selfe with the wide-open eyes of thy understanding, and stare not. And if thou be not already addicted too much to Popery, thou maist peradventure, finde a preservative against it. However here it presenteth it selfe to the view of the world; be it well or ill accepted, it maketh not much matter: for the Author will alwaies carry this comfort about him, A good Conscience is a continuall Feast. Vale.

T. R.

THE ANATOMIE OF THE ENGLISH NVNNERY, AT *LISBON* in PORTVGALL.

HAving by reaſon of my Calling been oftentimes occaſioned to travell beyond the Seas: It ſo chanced, that I was once (through divers accidents) driven to have ſome conference with Father *Seth*, alias *Ioſeph Foſter*, an Engliſh Frier in *Lisbon*, and the ſole Confeſſor of a Covent of Engliſh Nunnes reſiding in the ſame Citie; who by his ſubtill and wily fetches, enticed me to abide with him in the houſe, imploying me daily in copying out certaine Treatiſes of Obedience, which he had compoſed for the Nunnes. And after a while having deprived me of meanes to depart from him, by taking away my apparell, and putting mee into a diſguized fooliſh habit (of which I was heartily aſhamed) both hee and the Abbeſſe, with ſome other of the Siſters (as they call them) never ceaſed to urge me by

deepe-dissembled intreaties and perswasion, till I had given consent to become a holy Brother and Masse priest in the house, for I had soone attained to more skil in the *Rubrick*, than every shaveling is ordinarily accustomed to have, and could readily (*a*) find out and know my Masse by the great Letter at the beginning of it; and more than that, I could sing *Ave regina*, & *Salve sancta parens*, which is learning enough in conscience for any Abbey-lubber, unlesse hee be too unreasonable. So that now there wanted nothing to my taking of Orders, save onely that my minoritie and want of yeeres hindred it; wherefore in the meane time I continued in writing over divers books for them, and amongst the rest, the Register of their House, whereby I came to some understanding of their estate, beginning and succesle untill this present, which for the satisfaction of the Reader, I thought good to set downe as briefly as I could, before I proceed any farther, or speake of their manners and conversation.

a *There are not a few Friers & Priests that have no other meanes to find their Masse; and when they have found it, (if you would hang them) they are not able to construe two lines of it.*

First therfore for the House. The Nuns therof do challenge (and indeed truly) a succession from the Abbey of *Sion* in *England*, now belonging to the Earle of *Northumberland*, (*b*) which house together with another Monasterie of *Carthusian* Monkes, called *Shyne*, being both scituated upon the *Thames*, were erected and built by King *Henry* the 5th, at his return from his famous Conquest in *France*. In which two houses he established an Order, that to the end of the world there should be an alternate course of Praier; so that when the one had

b *See* Stowes Chronicle at large.

had finiſhed their devotions, the other ſhould inſtantly begin. And being thus founded, that of *Shyne* was peopled with *Carthuſian* Monks, & the other with Nuns and Friers of S. *Bridgets* Order.

But when it pleaſed the Lord of his infinit mercy to diſperſe and ſcatter thoſe thick clouds of ignorance and ſuperſtition, which had a long time bedimmed the eyes, and darkned the underſtanding of our fore-fathers, and that the glorious light of the Goſpell began to be more and more reſplendent in the latter end of the raigne of King *Henry* the 8, then as well theſe Houſes, as all other of the like ſuperſtition were ſubverted, & aboliſhed, and the people of them either diſmiſſed and ſent home to their friends, or elſe continuing more obſtinatly in their blind zeale, exiled; ſave only ſome few who for withſtanding the Kings Supremacie, received the reward of Traitors. Among wth Father *Raynolds* the Confeſſor of thoſe Nuns was executed. In memory of whom they have painted his Picture & maner of execution upon their Church walles, eſteeming him as a holy Martyr amongſt them, as good as either [c] S. *Campian*, or *Beatus Pater Henricus Garnet*, although that amongſt the Ieſuites theſe are little leſſe than Saints.

After the death of this their ghoſtly father, both they & the *Carthuſians* of *Shyne* tranſlated themſelves, and divers of their (*d*) Reliques and trinkets beyond the ſeas into *Flanders*. And the ſucceſſors of theſe baniſhed runnagates, are now the onely ſtumpe which remaineth of that huge tree, that whilome over-ſpred and ſhadowed our whole

B 2 Country:

c *Although that Campian, Garnet, and ſuch other of the Ieſuites as dyed for Treaſon, are no canonized Saints; yet are they beatified by the Pope, which is the higheſt ſtep to canonization: and every one of them is painted up in the Ieſuites Churches with the Title of* Beatus Pater.

d *If they carried no reliques with them, it maketh not much matter, for little worth is that ſcull or dead mans bone, which will not by becomming a holy Relique, adde ſomething to the popes Exchequer.*

Country: which the Papiſts (in regard theſe two houſes had both one foundation, and were as it were linked and tied the one to the other) do hold as miraculous, and doe take it as a ſure ſigne and token of their future returne from baniſhment; (e) nay ſome of the holieſt of our unholy Siſters, have not doubted (I thinke in imitation of the old *Sybils*) to propheſie of another golden age, when they ſhall againe be inſtalled in *Sion*: but

Admiranda canunt, ſed non credenda Sorores.

I know my Siſters at *Lisbon* for falſe Prophets in more things than one. In the meane time they of *Shyne* remaine at *Macklin* in the Low-countries; and the Nuns of *Sion*, after many tranſmigrations from *Sierick-zee* to their Brethren at *Macklin*, and from thence to *Roan*, doe now reſide at *Liſbon*. And this ſhall ſuffiſe for the foundation of the houſe, and the ſucceſſe therof till this preſent. And now (by the way) it ſhal not be likewiſe much amiſſe for the ſatisfaction of ſuch as have not been acquainted with Friers buſineſſe, in a word or two to declare the originall of both theſe Orders, and from what Patrons they firſt deſcended. For in the Catholique *Romane* Church, amongſt all the diſordered Orders of ſwarming Locuſts, which are almoſt innumerable, there is none but take their beginning from one ſuppoſed Saint or other: and as the reſt ſo theſe.

For the *Carthuſians* ſprung up from (a) one *Bruno* in the Kingdome of *France*, who is ſaid to have beene preſent at the Funerall of a certaine Prieſt, reputed for a holy man in his life: but when they were

e *The Regiſter booke of their houſe, telleth of many of theſe propheſies, which were ſpoken by ſundry of the Siſters upon their death-bed.*

a *Reade* Surius *upon the life of* Bruno.

were executing the office of the dead for him (according to the use of the Papists) it seemed they had beene deceived in their imagination. For when the Deacon was come to the Lesson which beginneth, *Responde mihi quantas habeo iniquitates, &c.* the dead man suddenly start up, and said, *Vocatus sum*, or *accusatus sum*, chuse you whether; whereupon they deferred his Obsequies untill the next day, being all amazed at what had hapned; when proceeding the second time, and comming to the same words againe, the dead body made answer, *Iudicatus sum.* Then the third time they began their Service, and at the same *Responde* hee sate up and said, *Condemnatus sum:* wherwith this *Bruno* being stricken into an extreame feare, and much troubled, to thinke, that a man so generally reputed for holy, should yet be damned; determined to lead a most austere and solitary life: and to that end, being accompanied with a few others, whō he had most privie to his purpose, he departed to a desart stupendious mountaine called *Carthusia*, where he lived (as they say) in great regularity, and from the name of that hill they came to be called *Carthusians*; and to this day they pretend more severity and strictnes of discipline than any other order of Monks or Friers whatsoever. Howbeit they remained not long in such solitary and unfrequented places, but by little and little obtained their houses in every great citie and towne, as magnificent, yea and more sumptuous than their fellow-Locusts; witnesse the *Charter-house* in *London*, which was once *a Cage of these uncleane birds.*

Now for the other house of *Sion*: the Nuns thereof take their beginning from their holy Mothers (*a*) Saint *Briget*, and her daughter Saint *Katherine*. This Saint *Briget* was of the blood Royall of *Suetia*; a woman (questionlesse) of good understanding and singular memory, howbeit miserably seduced and led away by the subtil allurements of her ghostly Father, by whose perswasions and counsell she went to *Rome* as a Pilgrime; and comming before the Pope, she pretended to have divers revelations from God; amongst which, one was for the founding of this Order of Nuns, which was indeed the chiefe marke, that both her ghostly Father and she aimed at. The rest of her pretended inspirations were for the reforming of sundry abuses in the Church. Yea, she spared not to tell the Popes holinesse of many faults in himselfe; but hee (like a good blood-hound) quickly scented her, & followed her footing, till he plainly perceived from whom she was sent: who (being a fellow that might upon distaste prove a Schismaticke, and make some revolt in those remote Countries from the *Roman* Church) hee thought best to be winked at; and thereupon condiscended unto her request, touching the erecting of a house of this Order, and so dismissed her. But she lived not long after, (whether his Holinesse had procured some *modicum* to be ministred unto her, or no, it is doubtfull) yet in her daughters daies the businesse came to perfection: and the first house of this Order was at a place called *Watsteen* in *Swethland*, from whence certaine Nunnes were procured

a *Reade the revelatiõ of Saint* Briget.

red into *England*, to propagate their Rules and Ceremonies in *Sion* house, when it was first built.

The magnificence of this Covent in former times hath beene by the report of the now-living Nuns very admirable: at this present it is not of any extraordinary repute; neither are the people of it for birth and parentage equall to their predecessors, who were wont to be of good descent: wheras now (save only a few) they are Recusants daughters of the meaner sort, & silly tender-harted chamber-maids, who have had the custody of such Seminaries and Jesuites, as resorted to their Masters houses in *England*, at such times as they have beene mewed up for feare of *Crosse* and his *(a)* Dog, and durst not adventure abroad in any of their ruffling disguises, to seeke out for more change of pasture; (like father *Strange* the Jesuit) where, making a vertue (or rather a vice) of necessity, the ghostly children have ministred to their spirituall fathers in all things: and by such meanes having gotten a clap, divers of them *(b)* become Nuns: and with a rabble of such like stuffe, is this house of *Sion* much repleniſhed, there being of them in all between 40 & 50, whereof onely five are strangers, and the rest all *English*. The names of so many of them as I can at present remember, I have at the end of the Booke set downe, for the satisfaction of such as desire to know them.

There are likewise three Friers, the Confessor and two more; and a simple besotted fellow, who hath the title of a Familiar: and well may they call him so; for he will be drunke familiarly foure or

a *A petilleus Curre to smell out a Jesuit, or a Seminary, though they had been never so closely cooped up.*

b *It is no great miracle for a whore to become a Nun, nor for a Nun to become a whore.*

or five times every weeke; by reaſon whereof he is not apparelled in any religious habit, but goeth like an ordinary ſecular man, to the end the Houſe ſhould be the leſſe ſcandalized by him: for now ſo many doe not take notice of his drunkenneſſe as would, if they ſhould ſee him in a religious habit.

And this is the whole company of the Houſe at this time: but now if any man demand, how and by what meanes they are brought thither; and by whom they are maintained: let him know, that there lurketh in *England* an arch-Traitour, one *(a) Henry Flood* a Jeſuit, who is chiefe Agent for the tranſporting of Nunnes, both to *(b) Bruxels*, *Greveling*, *Lisbon*, or any other place; and whither he pleaſeth to ſend them, thither they muſt goe. If they have no portion, and perhaps ſome little honeſty, they are not for the Jeſuites tooth, *Aquila non capit Muſcas*, they muſt packe to *Greveling*, to the poore bare-footed *Clares*. If they have a ſmall portion, that likes not the Jeſuit neither: a pound of butter is nothing amongſt a crue of hungrie Hounds; *nec vacat exiguis rebus adeſſe Iovi*; then away they trudge to *Lisbon*, where they are allow'd daily five crownes, and their bread, and many a good almes beſide is often beſtowed upon them. But if they have a good round ſumme for their dowrie, *ab Inferno nulla eſt redemptio*, there is no plucking them out of the Jeſuites jawes; they are ſtamped for *Bruxels*, and thither muſt they goe; where *Fitzherbert* & his fellow-Jeſuits wil quickly diſpoſſeſſe them of all worldly cares and vanities, and (like ſubtill Alchymiſts) refine them out of

a *This* Flood *cauſed the Ieſuites at* Lisbon *to ſpend a great deale of money on powder, on a Feſtivall day, a little before the* Powder-treaſon *in England ſhould have been effected, thereby to make experience of the force therof. And alſo perſwaded one* Iohn How, (*a merchant whom he had perverted*) *and divers other Catholikes to goe over into England, and to expect their redemption there*, (*as he called it*) *awhile.*

b *In all theſe places there are Engliſh Nunneries, but none that have continued ever ſince the ſuppreſſion of Abbeys in England, ſave onely that at Lisbon.*

of their ſilver and golden droſſe, into a more ſublime eſtate and condition, and will cheriſh and nouriſh them, even in their owne boſomes: ſuch a burning zeale have they towards them.

And this is the manner after which our Recuſants daughters in *England* are tranſlated into other Countries, to take upon them the profeſſion of a ſolitary life, and to live in povertie, chaſtitie, and obedience; which, how well they performe, I ſhall now (God willing) in part declare.

Firſt therefore for their povertie, I meane of the Nuns of *Sion*, and they profeſſe themſelves the pooreſt of any Engliſh, except them of Saint *Clares* Order. It is well knowne, that they have ten thouſand pounds at uſe in the Town-houſe of *Antwerpe*; a great part whereof hath beene given them by ſundry deceaſed Gentlemen in *Flanders* and *Portugal*; & beſide their yeerly penſion: Likewiſe when they remained in *France*, they had the cuſtody of no ſmall ſumme of money, which was ſent to them to keep for Doctor *Lopez* the *Portugeſe*, as his reward for poyſoning our late Queene *Elizabeth* of famous memory, which after that Traitor (having miſſed of his intent) was executed, was remitted to them for an almes, as the Regiſter-booke of their houſe, (from whence I had it) ſhameth not to mention.

They have likewiſe of late yeares, through the politicke plodding of their Confeſſor, (a) given the Jeſuites noſes a wipe of two thouſand pounds, being the portion of the two daughters of Sr *A.B.* Viſcount *M.* whom a Nun of the Houſe (ſome-

a Sic figulus figulum, ſic & fabrum faber odit.

times a Chambermaid of their fathers) had enticed from the Jeſuits. For which, and ſome other like trickes about a Portugeſe Gentlewoman, the poſterity of lame [b] *Ignatius* could almoſt find in their hearts to re-aſſume their Patrons firſt profeſſion, & *vi & armis*, to take revenge upon that old hypocritical Frier, which durſt preſume to be better ſtudied in *Nic. Machiavil* than themſelves: yea they ſo threatned him once, that he durſt not goe abroad, leſt they ſhould worke him a miſchiefe. Moreover, they have a daily penſion of 5 crowns, and Wheat more than ſufficeth to ſpend in the houſe. They have Vineyards, Olive-fields, Corn-ground and houſes, to the value of foure hundred [c] *mil-reis* by the yeere, which was the portion of the Portugeſe aforeſaid, whom (being ſole heire to her father, a man of great wealth) they perſwaded to become a religious ſiſter in their Covent. What ſhould I ſpeak of the ſale of their Maſſes, I meane the revenues in generall of the *Sacriſta* or Reveſtrie? where, though there be but three Prieſts of them, and therefore but three Maſſes; and that never but upon Feſtivall dayes, for the Confeſſor himſelfe will not ſay Maſſe upon a work-day, yet they will take mony of twenty men, and tell every one they will ſay for him. Then have they their boxes ſent forth in the *Indian* and *Braſilian* ſhips, with S. *Brigets* image upon them; to which, in a ſtorm the poore blinded people will contribute liberally; & Sea-men that goe on ſuch long voiages will take up a moneths pay or two aforehand, and give it for Maſſes to be ſaid for their good ſucceſſe.

b Ignatius Loiola, a lame ſouldier, a Spaniard, the glorious patron of the Popes ianizaries the Ieſuites.

c Every mil-reis is twelve ſhillings and ſixe pence.

ceſſe. I have knowne this in on yeere worth ſixe hundred *mil-reis* unto them. Divers other meanes they have to get money: as by putting a good ſumme into the hands of a couple of young Merchants, whom they have perverted to their Religion: and theſe men deale for them under a colour. So that I may boldly ſay, (for I have heard *Foſter* himſelfe ſpeake it, and I have partly ſeene it) that all charges and expenſes of the Houſe being payed, they doe yeerely lay up [a] ſixe hundred pounds. For the ſilver that inſhrineth their Reliques, and for their Church-place, I know not how to value it; but it is without doubt both plentifull and maſſie; for there bee few of their rotten Reliques but are ſet in ſilver. They have two armes of *Thomas* of *Canterbury*, notwithſtanding all his bones were burned in *England*, when Popery was ſuppreſt; ſo that they will make of him a *Briareus*, or a *centimanus Gygas*, as doubtleſſe he was in his life, a very obſtinate Prelate to his Prince. And for Saint *Vrſula*, ſhee muſt needs be a *diva triformis*, or a *triceps Hecate*; for they have one of her heads; and there is another of them at *Collen*, and the third at *Rome*. Then haue they the bones of S. *Bridget* and her daughter, and ſundry Reliques of Saint *Auguſtine*, from whoſe rule theirs is derived. There is [a] the milke of our Lady, the blood of *Hales*, which was held ſo precious in *England*; and (ſir reverence) there is a piece of old [b] *Tyborne*, which the Jeſuites ſtole away out of *England*, becauſe it had beene honoured by ſo many of their brethren, which is had in little leſſe eſteeme then

a *And it is no ſmall ſumme of money that hee ſendeth to his kindred in Yorkſhire, that are Papiſts: but he will acknowledge none of them that are Proteſtants.*

a *Beleeve it that liſt.*
b *Although they cannot abide the Ieſuites, yet they love their Gallowes, becauſe thereby they get money.*

the holy Croſſe: for (ſay they) as the Maſter died on that, ſo his Diſciples died upon this. And theſe are all ſet in ſilver, and richly adorned. Then have they a little childs leg, which I think they may truly call as they do; for they ſay it is a leg of the *Innocents*; and doubtles ſo it is, for I could (if I were in the houſe) go very neere (c) a place in a Wall, where I could fetch out both legs and armes of poore innocent baſtards, which might evidently prove, that there is knaverie in dawbing.

c Saxa ipſa trabeſque loquentur.

And having hereby given a ſufficient inſtance of their proverty, I wil now proceed to ſpeak a little of their chaſtity; which is as ſcarſe and penurious, as their povertie is plenteous. Neither can it be otherwiſe; for they have *Sodoms* provocations to Sin, Pride, Fulneſſe of bread, and abundance of Idleneſſe. As for their Pride, though it be not outwardly in gorgeous and curious attire, yet are they poſſeſſed with a vain-glorious pride of hypocriſie, and diſſembled ſanctity. For their fulneſſe of bread, who knoweth not that they (like the Caterpillers of *Egypt*) doe eate up the fat and beſt fruits of the Land? for what the Purveyors of the *Vice-roy* have forſaken in the market (as too deare) I have knowne the Catour of this houſe to buy at unreaſonable rates for their ghoſtly fathers table, and for ſuch of his Chickens as he moſt affected: whoſe greateſt (and indeed only) care is, to prove skilful in the confection and dreſſing of ſuch dainty Cates as may beſt pleaſe their wanton palates. And well do they manifeſt the abundance of Idleneſſe that is in them, when at ſundry times playing upon

upon their Instruments for their Fathers recreation, they sing him ribaldrous Songs and Jiggs, as that of *Bonny Nell*, and such other obscene and scurrilous Ballads, as would make a chaste eare to glow at the hearing of them, and which I would scarse have believed would have proceeded out of their mouthes, had I not heard them with my owne eares.

And now againe for the House: whereas all other Religious Houses are under the Jurisdiction of Provincials of their own Order *mediatè*, and under the Bishop of the Diocesse *immediatè*, yet this is not subjected to either: For as for a Provinciall they have none, in regard there are no more houses of that Order; neither would the Archbishop of *Lisbon* take them into his jurisdiction at their first cõming into *Portugall*, fearing lest that being strangers, and at that time pretending want and poverty, he should afterward be driven to sustaine and relieve them; they being forbidden to beg by their rule: and so he put them off with a *non novi vos*, telling them he never knew nor heard that (a) *frayles y freiras*, Friers and Nuns should keep & dwel together al *sub eodem tecto*, under the same roofe. Whereupon they were constrained to entertaine that famous Arch-Jesuite Father *Parsons* to be their Sollicitor to the Pope, who then tooke them into his protection, & appointed his *Nuncio apostatico*, resident in *Lisbon*, to have the care and charge of them: and he againe being bribed and presented with gifts by Father *Foster*, & dwelling far from the house, is satisfied with what hee telleth

a *At their first comming into* Lisbon, *they were little set by, & every one marvelled at their Order, and living so together. But now their dissembling hath won them a little more credit.*

leth him, and never commeth to viſit the Nuns as he ought, and to enquire and demand their grievances; but permitteth him to play *rex* over them at his own pleaſure. Whereupon it is pittifull and miſerable to behold the condition of theſe ſilly ſeduced women: for they neither dare nor can complaine to any body, being ſeldome permitted to ſpeak even to them that are of the houſe as well as themſelves, but only at ſuch times when the Abbeſſe is preſent: except it be ſhe that keepeth the Grate, and ſome others that are in office amongſt them; and theſe are all the yonger and more perſonable Women, being by this *Foſters* politique contriving ſo placed of purpoſe, that by and with them he may the more freely enjoy the ſcope of his laſcivious and ſacrilegious deſire. And theſe women having predominance over the others whom want of beauty and favour hath made deſpicable in the eyes of this old *Sinon*, doe (according to the paſſionateneſſe of their mindes) more and more vex their poore fellow-priſoners. For it is the ſubtilty of this perfidious wretch, to ſet them at variance among themſelves, and to cauſe them to accuſe one another, to th'intent they ſhould not dare to truſt one another with the complaint of their griefes; and ſo whilſt they remaine in a jealouſie of each others ſecrecy and aide, they ſhould never be able to contrive any meanes to free themſelves from this thraldome.

At this ſtay doth he keep them: and not ſo content, he will make them to Article one againſt the other in writing. It was my chance one day to find

a paper of these Articles in a walke in the Friers Garden, which had unawares falne from him; being drawne by one Sister *Anne*, alias *Iosepha Bingham*, against Sister *Susan Bacon:* Wherein the said Sister *(b) Susan* stood accused, for blaming her ghostly Father, and the Abbesse and Prioresse of partiality to some of their children more than to others. Also that she had upbraided this sister *Iosepha* (being a deare darling of Father *Fosters*) of too much familiarity with Father *Garnet* the Powder Traitor, *(c)* whose carefull keeper shee had of a long time been, when he lurked in *England* at her Mrs house. Also that another of her ghostly Fathers minions had a bastard by a Priest in *England* (whose name because she is lately dead, I wil passe over in silence) and that if shee had beene a little more honest, & a little lesse personable, she should not have been one of the upper Regiment. With this and a great deale more of such like stuffe was this paper farsed; and with these and the like accusations one of another, are these silly women daily busied. So that I have generally observed in the superiours of this house an egregrious neglect and contempt of their rule and vowed profession: and in the rest an extraordinary maligning and envying against one another. And so much the better could I observe this and all other my narrations, by how much I grew to be a more neere and daily attendant about the Confessor; for at length, what with my long continuance in the house, and the small suspect they had of my forsaking them, and what for want of one to serve him at al occasions, I became

b *If these silly oppressed wõme were examined by men of authority, & were assured to be free from such a tyrannous Confessor, they would tell of horrible abuses.*

c *This sister* Iosepha *is a stout defender of the miracle in the Wheat straw, which hapned as was said at* Garnets *execution, although it be now proved a very counterfet, and a false lye.*

became to be oftentimes admitted even into his privat houſe of iniquity, where he uſeth to ſit and heare the confeſſions of the Nuns. In which houſe being very dark, there is a grate of iron that looketh into the Nuns partition or ſide; and this grate (howſoever it ſeeme ſubſtantiall & firme) may be, and is with a ſleight eaſily taken out, whereby the ſiſters have free egreſſe & regreſſe into his chamber when they liſt, and he to them: for the Abbeſſe hath her bed not far from his Grate, where there is alſo a chimney ſo convenient that he may take the benefit of the fire into his roome, in which he uſeth to dine and ſup, having his meat ſerved him by the Nun, through a wicket in the wall: & when he is merrily diſpoſed, (as that is not ſeldom) then muſt his darling *Kate Knightly* play him a merry fit, and ſiſter *Mary Brook*, or ſome other of his late-come Wags muſt ſing him one bawdy ſong or other to digeſt his meat. Then after ſupper it is uſuall for him to reade a little of *Venus and Adonis*, the Jeſts of *George Peele*, or ſome ſuch ſcurrilous Book: for there are few idle Pamphlets printed in *England* which he hath not in the houſe, being either brought over to his ſonne *Peter*, the drunken Familiar aforeſaid, by Seamen: or elſe happening into the hands of Father *Newman* an *Engliſh* Prieſt, who hath an office in the Inquiſition houſe to peruſe all *Engliſh* books that are brought into *Lisbon*. And he, I truſt, ſhall have the ſight of this, wherein if he uſe a good conſcience, hee muſt needs teſtifie with mee the truth of many things herein contained; for he is one that knows more

more of these people than any but themselves, or some that have lived amongst them.

If I should repeate all their unchast practises, I should make the Christian Reader blush at them: or if I should tell of all the obscene bawdry which I have seene, I might recount as many irreligious prankes as would fill a great Volume: but it shall suffice for the skilfull by the length of their foot, to judge of the proportion of their whole body.

And now for their Obedience, being the third and last part of their Vow; I will not go about to use any Theologicall definitions or proofs, to tell what Obedience is, and how it ought to bee performed; for it is beyond my element, and the Coblers checke shall be my warning, I will not goe *ultra crepidam*: but as I first determined, so I will proceed; that is, to declare in what sort they performe their vow of Obedience; referring it to the censure of the judicious, whether they doe well or no.

It is certain that these silly women thus muzled in blindnesse, do live in very servile obedience unto their Superiours; and in such sort, that without standing to discusse or examine the thing that is cōmanded them, whether it be lawfull or no, they will readily performe it. For their ghostly father hath composed sundry Treatises for them of Obedience, wherein hee pronounceth no lesse than damnation for the least scruple or hesitation in the performance of their superiours commands. And here let me tell the aforesaid (*d*) Father *Newman*, what a tricke his old friend *Foster* hath put upon him,

d *It behoveth father* Newmā *for his own credit to looke to this. The like also hath hee done with certain meditations upon the Passion, which he requested father* Iohn Kensington, *an English Iesuite at St.* Rocks *in* Lisbon, *to peruse & approve: being gelded likewise as the other books of Obedience were.*

him, which is this: Having made theſe bookes of Obedience, he cauſed me to write them out faire, omitting in many places a leafe, and in ſome two or three together, which contained any falſe doctrine, and unallowable perſwaſions to draw them to obedience in unlawfull things; and being finiſhed in this ſort, he brings them to Father *Newman* to be ſigned with his approbation and teſtimony, that there was nothing in them repugnant to the Catholique Faith; which being done, hee then interſerteth and ſoweth in the aforeſaid omitted leaves, and ſo delivereth them to his daughters to be practiſed, who take the approbation at the end of the book for a ſufficient warranty of all the doctrine therein contained. And this is a principall furtherance to his ſacrilegious luſts: for I am verily perſwaded that not one amongſt them wil (for feare of being diſobedient) refuſe to come to his bed whenſoever he commands them: & that they doe ſo, I have manifeſtly ſeene and knowne. For when I have bin his Chamberlaine in the abſence and times of drunkennes of the Familiar aforeſaid, having a Key to the chamber doore, I have come ſometimes unawares early in a morning, when one might have ſeene as great a miracle as *Scoggin* ſpake of when hee tooke a Frier a bed with a whore, and called one to ſee a wonder, *viz.* a Frier with foure legs. And now I will a little digreſſe to aske a queſtion of my *Ignatius*, who are the chiefe teachers and allowers of equivocation and mentall evaſion; whether theſe kinde-hearted ſoules, being profeſſed Nuns, and having vowed never

never to come over the threshold, did breake their vow or no, in comming through a grate? If they say they did: why, their ghostly Father will dispence with their vow: but if they say they did not; (as I thinke they will) what then? Marry I think that when their black Synagogues at *Rome*, *Valladolid*, and *Sivill* doe send forth their locusts into *England*, and they chance to bait by the way at *Lisbon*, as they doe oftentimes, they deserve to enter commons with old Father *Seth* for their legitimation of the action. And to the end that no man should doubt, but a Jesuit hath a carnall affection, as well as a spirituall, to any of his ghostly children, it shall not be amisse to interfert a merry Tale for the Readers recreation, of one Father *Strange* an English Jesuite, as it was reported for table talke by a Nun of this house to her ghostly Father; she having then beene a chamber-maid in the place where it was done.

This Father *Strange* was a yong man, and had been lately before profest and priested among the Jesuits: and being come of good friends, & tenderly brought up in *England*, he fell very sick shortly after his profession, perhaps by reason of the unwholsomnesse of the ayre, which neither at *Rome* nor *Valladolid* is very pleasant: wherupon he obtained license of the *Rector* to goe into *England*, where he hoped both to recover his health, and to imploy his talent of Priesthood, for the reducing of Hereticks to the Catholike Church of *Rome*. And being arrived, he tooke up this Nuns Ladies Chamber for one of his places of *rendezvous*:

where it ſo fell out, that as this ſiſter *Anne* (for that is her name) ſate ſowing with her back to her Ladies back, and the Jeſuits, who were ſitting by the fire, ſhe chanced to looke upon a great Looking-glaſſe which hung right before her, wherein ſhe eſpied what paines the late ſicke Jeſuite tooke to ſhrive her Lady: neither had he ended his ſhrift, before he alſo eſpied her looking in the glaſſe; and ſuſpecting that ſhe had ſeen all, (as indeed ſhe had) g he took her aſide in private, and told her that he was fleſh and blood, and could abſtaine no more than another man, although at his profeſſion hee had vowed chaſtity: and uſing many perſwaſions to win her to be ſecret, he promiſed her, that if ſhe ſtood in need of a ghoſtly Father to abſolve her from any of her ſweet ſins, (as he called theſe) he would be the man ſhould do it; neither ſhould her penance be over-burthenſome unto her.

g *Shee might have knowne by this, what ſhee ſhould truſt to when ſhee was a Nunne: but it ſeemes ſhe was as good as her miſtreſſe: and I am ſure that her Father* Foſter *is as good as the* Ieſuite.

By which may appeare both the carnall affection of a Jeſuit, and the chaſt and ſober converſation of a profeſt Nun and her ghoſtly Father: of the Ieſuit in doing it; of her, in not ſhaming to tell it as a tale for recreation; and of the old Fornicator, in making himſelfe merry at the hearing of it; yea, and reporting it againe in his jolly humour, to my ſelfe, and one Father *Vivian* a Frier of the houſe, among a great ſort of ſuch like invectives which he uſed againſt the Jeſuits, becauſe, a little before I came away, they went about (if it had beene poſſible) to extrude the ſucceſſion of any more Friers in the Houſe, and to bring it under their governement; which I believe they will e're long effect.

For

For I was told by an Engliſh Jeſuit at the Court of *Spaine*, that father *Foſter* is bound unto the Jeſuits, never to ordain any more Friers in the houſe, that ſo for want of ſucceſſors, it may of force fall into their hands; and upon this condition the Jeſuites permit him to live quietly; which, if hee ſhould not obſerve, they would quickly informe againſt him of ſundry of his prankes, which they know well enough. And if it be ſo (as like it is) the Nuns have no knowledge thereof, for he feedeth them with hope of making new Brothers, which they ſeeme earneſtly to wiſh for: (a) and they would often tell me, they hoped e're long to ſee mee a profeſt brother of the *Covent*: but it pleaſed God to diſpoſe better for me, and not to ſuffer me to be any longer lulled in ſin and ſuperſtition: for after I had beene two yeares and an halfe with them, I found a meanes to free my ſelfe from them, before I had made any profeſſion or vow of Religion, either to that or any other Order: for I plainly ſaw, that theſe were led by a wrong guide, who was ſo deepe plunged, and had continued ſo long in all wickednefſe and diſſembling, that he was grown inſenſible of ſin; according to that ſaying, *Conſuetudo peccandi, tollit ſenſus peccati*. For he ſhamed not, under pretext of Religion, to perſwade a yong man, a Merchant in *Lisbon*, (one *How* doe you call him) to defraud his [b] owne elder brother of his eſtate; which matter was thus effected.

These two brethren were by profeſſion Jewelers, and adventured their ſtocke joyntly together:

a *The Nunnes thought ſurely it ſhould be ſo, and if he did not meane ſo, yet I was loth to truſt to it, in regard of his daily earneſtneſſe with mee concerning that matter.*

b *Theſe two Brethren are both living in* Lisbon *at this preſent, and well knowne to moſt Engliſhmen that uſe* Portugall.

the yonger brother (for that he was a Batchelor) being factor for it beyond the ſeas. At length having made many good returnes, hee tooke up his abode in *Lisbon*, as a place moſt convenient for his trade; and falling into familiarity with this father *Foſter*, and father *Flood* a Jeſuit, who then lived in *Lisbon*, they perſwaded him to become a Romane Catholike, and ſo ſoone as he could get his brothers ſtock againe into his hands, to profeſſe himſelfe ſuch; which he accordingly did: and ſo (being inſtructed by them, that it was meritorious to couzen an Hereticke, as they account all Proteſtants) defrauded his brother, and would come to no accompts with him, relying upon the ſupportation of theſe Hypocrites, on whom he beſtowed liberal almes; giving them many faire pictures for their Church, and a Horſe of 20 *mil-reis* price, to fetch home their proviſions to the Houſe, beſides divers other things: whilſt in the meane time his brother was undone, and could get nothing at his hands by law, in regard hee was a Proteſtant. Whereupon hee was faine to petition in *England* for redreſſe many times, & yet could not prevaile to recover any thing: yea, he refuſed to come into his owne Countrey, or to obey the command of the Councell, in giving ſatisfaction for what hee had in his hands. At length the Lord *Roſſe* comming Ambaſſador into *Spaine*, and ſtaying by the way at *Lisbon*, (where hee landed) decided the matter betwixt them; and articles of agreement were drawne by Father *Newman*, which my ſelfe afterward wrote out faire for them: the tenour

where-

whereof was this in effect: That either of the brothers ſhould by a day prefixed, bring in a juſt account of all debts due unto them, as likewiſe of all debts which either of them ought: alſo that they ſhould bring in all ſuch monies and goods as did any way as their owne belong unto them: and that they ſhould both depoſe and ſweare, that they had truly laid open their eſtates. And this being done, their debts which they ought, were to be paid out of the whole ſumme, and the debts which were owing to them, were to be added unto it; and ſo they to ſhare equally betwixt them whatſoever remained, that by this meanes their eſtates might be both alike. Now a few daies before this was to be put in effect, the yonger brother knowing his eſtate to be far better than the others, commeth very penſively to his ghoſtly father old *Foſter* for counſell; who inſtructed him to come to the Abbeſſe, and ſome other of the Sifters at their grate, where they uſe to talke with ſtrangers, & there to tell thē that he was weary of the troubles & vexations which attended a Merchants life: and therfore he would renounce the world, and become a religious man: and ſeeing that God had beſtowed ſufficient wealth on him, he could doe no better, than to impart it to them; being ſuch holy Saints as had prefer'd that kind of life in a ſtrange country, before all worldly content in their own. And thereupon at his fained requeſt, they ſent their horſe to his houſe, and had him laden backe with plate, jewels and mony, which my ſelfe helped to take from the Horſe backe, and carry into *Foſters* Cell.

Cell. He had likewiſe at that time a great quantity of *Cochenill* in ſundry bags, being at leaſt foureteene or fifteene hundred weight, amounting to no ſmall ſumme of mony, which he had a little before bought of the *Indian* Fleet, who that yeere, and about that time put into *Lisbon*; and this was brought into the Nunnery by night out of the Ships, to defraud the King of his right, and was under a colour, together with the other things, given to the Siſters of the Houſe. By which dealing he ſo imbezeled his eſtate, that when his Brother and he came to an accompt, there remained little or nothing for him to receive; being by this meanes defrauded of all hee ſhould have had. When as preſently after this concluſion was made betweene them, Father *Foſter* and the Abbeſſe ſend for their ghoſtly child, giving him thankes for the good will he had to beſtow his eſtate upon them: but they told him, (as was before determined) that ſo much mony and wealth was an hinderance to their devotions; and therefore they requeſted him to have it away againe: to which he ſoone condiſcended; telling them, that now alſo his chiefeſt troubles were overpaſt, (meaning, becauſe hee had done with his Brother) and that he perceived it was not Gods will to make him ſo happy, as (ſuch another youth) Father *Nicholas Price*, who awhile before, of a Merchant, became a *Dominican* Frier: and therefore he would live as aforetimes; and when hee died, hee would bequeath all hee had to the Church: and thereupon tooke home all his eſtate

againe,

againe, after hee had by theſe equivocations and evaſions defrauded his brother.

And now leſt this Treatiſe ſhould riſe to an over-big Volume, I will haſten to an end, after I have in a few words ſet downe the manner of my departure from them, which was thus:

After I had continued with them for the ſpace of two yeares and a halfe, and had plainly perceived, that all their outward ſhew of holineſſe was nothing but diſſimulation, hypocriſie, and luſtfull ſacrileadge, I began to conſider in what a miſerable eſtate I ſhould be, if God ſhould at that time call me out of the world; for I could well ſay with the Poet, *Video meliora, proboque, deteriora ſequor*: I ſaw & allowed of the beſt way, yet followed the worſt: at length the feare of my ſoules health, and a naturall affection to my kindred and country ſo wrought with me, that I waxed reſolute in my determination of forſaking them: but not knowing how to effect my purpoſe without hazard of my life (for they would have poyſoned me if they had knowne I would have gone from them, becauſe I ſhould not betray their ſecrets) it came in my mind to draw out certaine Articles in manner of an information againſt them, which I thought to exhibit to the chiefe Inquiſitors of the Citie. And this might have beene very dangerous unto me, if they ſhould not have proceeded according to Equity; of which I was doubtfull, fearing that [a] many great men of other Monaſteries (being perhaps in the ſame predicament) would have ſtopped the courſe of Juſtice, *propter honorem Monaſticæ vitæ*,

[a] *Reade Muſgrave his Motives for forſaking the Carthuſian Monks, and Romiſh Religion, after he had bin twenty yeeres profeſſed.*

for the credit of a Monasticall life, as is many times done: yet notwithstanding I was resolved to undertake this course, and had provided my Articles, which were these:

1. *That Father* Seth, *alias* Joseph Foster, *the Confessor of the English Nunnes of* St Bridgets *Order in Lisbon, did compell divers youths his countrymen, against their wils to remaine with him in the house: who if they had any good affection to the Romish Catholike faith before they came there, were soone brought into dislike of it, by reason of the ill government which is used in the house.* And of this sort I could have instanced in twenty, who within a few yeeres have bin recorded in their Register-book, for Apostate run-awayes.

2. *He would daily without any companion go into the Nunnes Cloister or side, and remaine there halfe a day together, yea and sometime sit and dine at their Table with them, but every day in their sight, which is expresly against their Rule.* And this I could have proved by the testimony of divers *Portugeses* our neighbours, who frequenting the house, have oftentimes observed and seene him going in, and comming forth, and have spoken of it to my selfe and others. Also the Nunnes themselves would have avouched it upon their examinations.

3. *He hath in his Cell, where he heareth their confession, a Grate, which I can shew how he useth to take downe with a sleight, thorow which the Nunnes passe to his bed by night.* And for the further avouching of this, I would have brought in the drunken familiar aforesaid, who will many times in his drinke, tell

tell how he helped to make it firme, against a time when there was a visitation intended by the *Popes Nuncio*, and expected by them of the House, although it was not performed.

4. *That in many yeeres past there never came any Visitour to the House, to examine & understand their grievances; neither have they any Confessor extraordinary, as all other Religious have, to whō they might freely complaine of their Superiours oppressions.* And this needed small proofe, for it would soone have been apparant enough of it selfe.

5. *Through his politike plotting, he causeth whom he list to be elected Abbesse* (for they hold their places but three yeeres) *and her to dispose of the house as hee thinketh good.* This also the Nunnes themselves would quickly complaine of, if they had one to heare their complaint.

6. *That my selfe (being divers times called into the Nunns partition or side, to helpe them to nayle up boards, set up their Vines in the walkes of their Garden, & do such like things which women could not so well do) did chance to make a hole in a hollow place in a wal (which had bin latelier daubed up then the rest) to set up a spar to underprop the Vines; out of which hole I pul'd sundry bones of some dead children, and left many more remaining behind.* And this the place it selfe would testifie to be true.

Having thus provided my Articles in a readinesse, I absented my selfe from helping the Priest at Masse that day, who being ready to go into the Church, and missing me, was faine to take another Clerke, whilst I walked up and downe my cham-

ber, with a reſolute mind to depart the houſe. At length commeth Father *Foſter*, (for he uſed every day to viſit me at unawares, to ſee if he could find me writing of any thing that diſliked him) & eſpied upon my table (which I had negligently forgot) a blotted Copy of my Articles, being the firſt draught of them: which when I ſaw him take up, I proffered to ſnatch out of his hand, but miſſed of my purpoſe; and thereupon went down the ſtaires, and ſo tooke my way out at the gates: but he (having ſoon perceived to whom they were directed) followed me amaine, and quickly overtooke me, yea even before I was paſt his owne wals; and demanded of me what I meant by ſuch doings; I told him my intent; and bade him peruſe the Articles at large, giving him a faire copy of them out of my boſome, where I had three or foure more.

But as ſoone as he had read them, he waxed pale as aſhes, & was ſo terrified, that he began earneſtly to intreat me, that I ſhould not proceed in my purpoſe, and told me, that if I would be ſecret, I ſhould have his good will to depart; whereof being glad, I not onely promiſed, but performed ſecrecie, (although indeed I ought not to have done it) not bewraying any of his prankes to my neereſt acquaintance and friends; untill ſuch time as having occaſion a few moneths after to be at *Lisbon* againe, he ſuſpected me unjuſtly of telling tales of his houſe; & meeting me one day in the ſtreet, he called me to him, & told me, that if I did not preſently depart the Citie, he would have my throat cut. Vpon which his devilliſh ſpeech I could not refrain

refrain any longer, but in the open ſtreet I told him of many of his ungodly actions which came to the hearing of divers of our Nation, being men of good quality, wherof ſome have teſtified in *England* to honorable Perſonages in my behalfe how ready and willing I was to avouch and maintaine whatſoever is herein contained, and much more: which (although it be here omitted) I am ready at all times truly to declare and ſet forth for the ſatisfaction of all that deſire it: but ſpecially for ſuch as have either Daughters or Kinſwomen in that houſe, in whoſe behalf I am bound to intreat their friends to enter into a farther ſearch of their miſerable eſtate and condition; and (having found my words true) to uſe meanes, if it be poſſible, to free them from ſuch horrible and ſacrilegious rapine and ſpoile; themſelves not being able to ſend any word thereof, becauſe all their Letters muſt be given to him to be ſent into *England*; which if they containe any thing contrary to his mind, ſhall never be ſent: for he will peruſe them. And likewiſe when their friends ſend to them, the Letters muſt firſt come to his hands, wherein alſo if there be any thing that he miſlikes, (for he will breake them all up) they ſhall never know of it. And here I will conclude, hoping that the friendly Chriſtian Reader wilbe no way ſcandaliz'd with any thing herein contained. But as for the curious and captious, (eſpecially *Romaniſts*) if they tax me for any thing I have written, let them know, I have done neither them nor any of their ſect any wrong in publiſhing the truth. If any of them amongſt theſe inſuing

names

names finde either a Siſter or Kinſwoman, or Friend, let him ſigh to thinke on their miſery, and uſe his beſt indevours to free them. I have not ſet downe all their names, becauſe I cannot well call them to remembrance; neither are many of theſe chriſten names the ſame which they had in *England*, it being uſuall at the Biſhops confirmation to take what name they will: as alſo ſome of the ſirnames are not their true names indeed; for the Papiſts do many times change their names: but there are few of theſe which are not right; and howſoever, they are knowne to their friends by theſe.

The Friers *of the Houſe.*

Seth, alias *Ioſeph Foſter*, Confeſſor.
Iohn Vivian, }
Nicholas Barrowes, } two Prieſts.
Peter Conſul, a Familiar, that is, a Lay-brother, but a drunken one, God knowes.

The Nunnes *of the Houſe.*

Barbara Wiſeman, Abbeſſe.
Anne Wiſeman, Prioreſſe.
Elizabeth Hart, Chantreſſe.
Anne Wharton, Treaſureſſe.
Anne, alias *Ioſepha Bingham*, Portreſſe.
Lucy Iohnſon, Notareſſe.
Dorothy Fowler, Keeper of the Reliques and Church ſtuffe.
Bridget Browne, } Daughters of Sir *Anth. Browne*,
Lucy Browne, } Viſcount *Montacute*.
Elizabeth Preſton, ſometime Abbeſſe, but now in diſgrace

disgrace vvith olde *Foster*.
Anne Martin.
Anne Markenfield.
Susan Bacon.
Sistly Arundell.
Margaret Smith, alias *Becket*, and her Sister.
Mandlin Shelly, *Katherine Dendy*, *Elizabeth Cole*, } three of the Kitchin.
Martha.
Clara Dowman, indeed *Anne Foster*, the Confessors Kinswoman.
Kath. Knightly, *Mary Browne*, } two merry singing Waggs.
Anne, a Chambermaid of Sir *Anth. Browne*.
Mary Barnes, a welbeloved friend of *Fosters*.
Mary Dimmock, a discontented yong Nun.
M. Blinksop, falsly reported by Father *Foster* to be allied to divers of the Nobility.
Agatha.
Elianor and *Angela*, two Dutchwomen.
Briget Mandanha, *Maria Suarez*, *Maria Rodriguez*, } three *Portugeses*.

FINIS.